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After indicating that the Christian practice of consecrating churches finds its fundamental explanation in the same class of ideas that gave rise to the consecration of cult places he proceeds to his detailed discussion and reaches the following conclusions:

That in apostolic times the places of worship were not consecrated before use and were not deemed as consecrated through use; the meeting-place was not considered as the house of God. Not until about the middle of the third century does the conception gain ground as indicated by the use of such terms as "Domus Dei." By this time, most if not all of the Christian communities had permanent meeting-places. Many of the churches, places devoted wholly to worship, received no special consecration before their use, but were deemed to be consecrated by use. In particular, the consecration consisted simply in the first celebration of the liturgy in use at that time.

The notion that something more than this is necessary, that the church must be consecrated by some special service before even the celebration of the mass, develops in the fourth century. Its development occurs in connection with the building activity which was such a marked characteristic of this century, and the rapid increase in the cults of the martyr saints. The churches built directly over the graves of the martyrs possessed an increased sacredness in the eyes of all, and all were eager that their own church, through the possession if not of the whole body at least of some portion of it or something associated with it, should also acquire this special sacredness. So little by little in most of the more important churches relics were buried under the altar, and finally no one could think of a church at all without relics.

But in the majority of cases the body of the martyr and the relics had to be moved and this translation, which was a new burial, required by analogy the repetition of the same rites as were enacted at the first interment. Thus the vigils, solemn procession of priest and people, and solemn interment, the chief features of the burial rites, came to form, along with the first celebration of the mass, an essential part of the ceremony of consecration. This practice was in almost universal use east and west from the end of the fourth century on, though the ceremony did not become completely rounded out and fixed until the end of the seventh or the beginning of the eighth century.

Dr. Stiefenhofer is mainly concerned with the development of the rite itself. His subject, however, throws interesting lights on the character of early Christian assemblies, of the process by which non-Christian social customs were given a Christian coloring and continued to be channels along which the life of society flowed in much the same manner as before the appearance of Christianity. Dr. Stiefenhofer's book can be characterized as a useful little study.

DOCTRINAL

TISDALL, REV. W. ST. CLAIR, D.D. *Christianity and Other Faiths*. An essay in Comparative Religion. London: Robert Scott, 1912. 227 pages. 5s. net.

Dr. Tisdall holds that "Christianity has nothing to fear but much to hope from the fullest inquiry. What is to be feared is carelessness, indifference, credulity." There is, however, nothing in the ethnic faiths for the enrichment of Christianity. "In Christianity every truth fits into its own place as a living part of a living organism,

and the harmonious working of the whole shows the wisdom with which it has been designed, while its vitality has been drawn from no merely human source, for 'Christ is our life.'" The author finds it necessary to warn his readers against being misled by such studies as this volume undertakes.

Christianity is "the absolute and universal faith." With this assumption, Dr. Tisdall proceeds to his task, covering the ground usually dealt with in handbooks of comparative religion, and arriving at conclusions which are as a rule exceedingly conservative. Christianity is the only faith which has preserved us a God whom we can in reason and with good conscience worship; the Incarnation of the Son of God at once justifies and corrects heathen ideas and guesses; upon the Virgin Birth Comparative Religion sheds no light, except to show that the Christian belief therein cannot have been borrowed from any other faith; the Resurrection of Christ is the proof of the After Life. Such are some of the observations to which Dr. Tisdall's studies lead him.

In short, the author's purpose is not merely to discuss the phenomena with which comparative religion deals, but—and chiefly—to show the superiority of traditional Christianity to the ethnic faiths.

NINCK, JOHANNES. *Die Begründung der Religion bei Herder*. Zweite Auflage. Leipzig: J. C. Hinrichs, 1912. 80 pages. M. 1. 50.

In this study Dr. Ninck has carefully traced the development of the idea of religion in Herder. The active life of Herder is divided into two main periods, in the earlier of which his development during his life at Riga and at Bückeburg is traced, while in the latter the conclusions to which he came during his long residence at Weimar—the fruitage of his maturity—are given.

His early indebtedness to Hume is unmistakable; yet, in the consideration of his total development, Hume serves chiefly as point of departure. Upon the basis of his personal experience and observation, he early advanced beyond the positions of Hume. He was at first interested merely in the psychology of religion, but at length became chiefly engaged with the problem of the transcendent. From the theoretical he passed into the stage of feeling as the medium of revelation; thence, however, he passed to an emphasis upon science, art, and morality, by means of which we gain not only the notion of the transcendent, but are enabled to discern its attributes—whether it be called God or Humanity—attributes of wisdom, love, and power.

The most important religio-psychological discoveries of the new age, which were announced by Hamann, Lavater, and others at the same time, had all been expressed more clearly, fully, and convincingly by Herder. And Schleiermacher, in his *Reden*, followed Herder. The hope of immortality, while expressed, remains too indefinite to form a real basis of religion. Individual personality, for Herder, was swallowed up in the totality of the race.

WEIDNER, R. FRANKLIN. *The Doctrine of Man*. Outline Notes Based on Luthardt. Chicago: Wartburg Publishing House, 1912. 199 pages. \$1.00.

This volume is a representation of the view of current Lutheran dogmatics in the field designated. We are told that "five great works lie at the basis of this presentation of the Scriptural teaching of the doctrine of man as understood and taught by those who believe in God's inspired Word, and especially by that large and rapidly increasing